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131 Tukuna territory and even far beyond, while the banks of the Putumayo-Içá were
101 held by Aruak tribes—the Mariaté, Yumána, and Pasé. To the west they had for neighbors the Yáhua and the Péba. Today this former Tukuna territory is divided among Peru, Colombia, and Brazil.

As the Indians of all these neighboring tribes (with the exception of the Yáhua) became fewer or finally disappeared, the Tukuna began to spread out along both banks and on the islands of the Solimões, where many of them live today, as well as on the lakes and tributaries of the right bank. Similarly, they have settled near the Paraná, on the Camatía and along the lower Jandiatuba. Some of their settlements are on the lower Içá, but representatives of the tribe have appeared most recently on the Auatí-paraná, at approximately 66° 30′ W. longitude. The region of the lower Javary, where they were encountered in the past century, they have since abandoned, and likewise they have abandoned the Poreté region.

133 The entire Tukuna country is part of the Amazon basin, and in the whole region there is not—in the Brazilian part, at least—even one elevation that merits the name of *serra*, nor can any stones be found except a few gravel beds in the upper courses of the igarapés. Lakes and lacustrine topography are found only in the marginal region of the Solimões and in the lower courses of the igarapés. The jungle centers are firm ground. At some points this solid ground extends to the banks of the Solimões, where it forms enormous bluffs twenty-five meters high or more, which are very apt to crumble, especially in times of excessive runoff, and this causes the inhabitants great inconvenience.

During the summer the low riverbanks are bordered with mud beaches. In the winter they are covered with water and become lacustrine zones, with lakes and sinks in some places more than a league* in width. Few of the numerous islands offer a place of shelter from the regular floods; most of them are inundated in the winter to the point of being uninhabitable. These islands with their low banks are also subject to the effects of erosion and inundation to a prodigious degree, the topography sometimes being completely altered within a few years.

132 The climate is hot and humid, and one feels the lack of ventilation in the jungle. Annually in June and July there are sudden very marked cold spells, accompanied by strong winds from the southeast (not the southwest!) and by fine rains which last from one to three days.

The year is divided into a rainy winter and a dry summer. The Solimões floods
133 regularly; beginning to rise in December it reaches its highest point (12 m. above the dry level) in March, April, and May, diminishing gradually in June and July. The months of August, September, October, and November witness the drying up of streams, so that the upper courses of the igarapés become unnavigable. However, there are frequently major departures from this pattern.

137 The virgin Amazonian jungle covers this region throughout. Only at the head-
[134] waters of the Igarapé de São Jeronymo are there elevated spots with sandy soil and low vegetation. The jungle itself is rich in vegetable products, of which only timber and rubber are now being exploited.

136 A few decades ago the region was extremely rich in game, but the rise in price of leather rapidly caused the near extermination of such mammals as the tapir

* The Portuguese league equals 6 kilometers.

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(*anta*), deer, pig, and agouti (*cutia*), so that today the jungle is very poor in these species. An almost equal devastation was suffered by the chelonians, especially the great turtle (*Emys amazonica*). There are still great quantities of fish, which provide the principal food of the population. The *piracemas*, or shoals of fish which swim upstream to spawn, assume fantastic proportions. The *pirarucú* of the Solimões is an important article of export.

The insect pests, not so noticeable along the banks of the Solimões itself, transform the igarapés of the Tukuna into veritable infernos, since they desist neither in the daytime nor at night, nor at any season of the year. The worst persecutors of man are the gnats (*carapanãs*), the mosquitoes (*muruins*), and the gadflies (*mutucas*).

History

The Tukuna tribe has not been prominent in the history of the Amazon region. It is first mentioned in 1641 by Cristobal d'Acuña, the historian of the expedition of Pedro Teixeira from Belém to Quito in 1639. Acuña cites the "Tocunas" as being enemies of the Omáguas of the northern bank of the Solimões. Laureano de la Cruz mentions the Tukuna, whom he calls "Jaunas,"[1] at the time of his journey in 1649, as inhabiting the north bank of the Amazon, above the Putumayo. Heriarte in 1662 does not refer to the Tukuna by name but mentions the fights that the Omágua had with the tribes of the "solid ground" (*terra firme*).

In 1645 the Spanish Jesuits began to catechise these Omágua, and as early as 1650 the first smallpox epidemic caused the tribe heavy casualties. The upper Solimões was transformed into a battleground between the Portuguese and the Spaniards, the latter establishing their missions from the lower river up to the present Teffé, the former extending the slave hunts, under the name *tropas de resgate*, "ransom troops," to the upper river.

A series of skirmishes, battles, and retreats by each side took place, especially from 1708 to 1710. In 1732 a Portuguese flotilla ascended the Solimões and the Napo to establish a fort at the mouth of the Aguarico (75° W. long.), which Portugal claimed as its western boundary, but it was impeded in this task by the resistance offered by the missions. In 1766 the Portuguese occupied the mouth of the Içá, and in 1776 they founded the post of Tabatinga.

The result of all this was the disappearance of the Omágua from the islands of the Solimões, while the Tukuna in their jungle centers probably suffered very little. Some Omágua took refuge on the upper river; two Omágua villages persisted for some time on the Solimões, but to maintain them it became necessary to repopulate the villages with Indians of other tribes, among them the Tukuna, who during this period were taken to São Paulo de Olivença, Tonantins, Fonte Bôa, and even to Teffé.

Since they no longer had to fear the Omágua, and since the Mayoruna, their enemies on the right bank of the river, were also weakening rapidly, the Tukuna spread out more and more along the banks and islands of the Solimões to the Auatíparaná, which connects it with the Japurá.

[1] Presumably *J* equals *T*, *o* equals *oc*, in the original manuscript written in 1653 (in Biblioteca Nacional, Madrid).

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412 sanai). These sieves are identical with those of the Neobrazilians and are probably borrowed from them. The original type of Tukuna sieve is perhaps the round one found occasionally even today; it fits better in the mouths of the jars used in straining the pulp from which beverages are made, the original purpose of these sieves.

The paddle for stirring manioc flour in the oven is the same as that used by the [171] Neobrazilians—a small board attached to a long stick, if it is not just some old canoe paddle. For turning cassava (*mandioca*) cakes in the oven the Tukuna use a small board shaped like a segment of a circle, almost invariably a broken section [285] of an old canoe-paddle blade. Flour is kept in cylindrical openwork baskets woven [251] of uarumã in an open-mesh technique, lined with leaves that also seal the top, and tied by a plait of cipó. This is the common form also used by the Neobrazilians.

352 In the kitchen there are always a number of small four-legged benches, ȵu/ma'vɨ (fig. 4, *b*), rectangular or oval in shape, each carved entirely from a single piece of wood. Sometimes they are made in the form of a tortoise, *jaboti* (*Emys tabulata*) (pl. 9, *e*), and they are always made with some cunning. They are never more than [362] ten centimeters high. These benches are used exclusively by men while partaking of refreshments, whereas the women sit on the floor.

356 *Cleanliness.*—The house as well as the kitchen is usually clean, since both are swept out at least once daily with a broom made of the leaf ribs of small *tucumã* leaves left over from the fibers used in making thread. The Tukuna do not tolerate a stink in the house or in the kitchen. They immediately remove excreta of domestic [412] animals or of small children, including the soiled portion of the earth, with the point of a short, broad blade.[11] This scrupulousness is the main reason why these [231] Indians have a distaste for raising chickens and never keep pigs.

Neither dog fleas nor chiggers (*Pulex penetrans; bicho de pé*) become annoying [136] in Tukuna houses, but cockroaches, crickets, and tracuá ants are most disagreeable. These last, above all, immediately swarm over any food not on the grill while the fire is burning and invade baskets and trunks with irritating persistency. The Indian chief Calixto daueru'kɨ fought this plague in Igarapézinho by thrusting thick reeds, open at one end, into the house thatch. In a short time the insects would build their nests in these reeds and, when the reeds were filled, he would shake them out over the fire and again insert the reeds in the thatch.

Communication between Settlements

487 Formerly, communication between isolated settlements was mainly by land, since the Tukuna, in contrast to the Omágua, were foot Indians, not canoe men. All the igarapés (tributaries of the left bank of the Solimões) inhabited by these Indians were connected by trails; likewise the different houses along a particular igarapé. Castelnau mentions these paths,[12] which connected the Tukuna habitations of the interior from Caldeirão (Belém) to Tabatinga and Loreto. With the development of navigation many of these trails were abandoned, although some are used even today.

501 Originally, the Tukuna practiced little navigation, being isolated in their jungle 177 centers on solid ground by the Omágua, their superiors in warfare. They had only

[11] *Terçado*, lit., a short, broad sword; probably the machete or *facão*.—Trans.
[12] Castelnau, p. 50.

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the wild state by the first men, who raised them in their houses. Even today the Tukuna raise very few chickens, since they dislike their dirtying up the house or yard. Their forefathers had an aversion to the flesh but ate the eggs. Of the present generation no one refused to eat chicken with me, but in general they raise them only for sale to the Neobrazilians.

The plague of blood-sucking bats forces the poultry raisers to keep their wards almost always locked up at night in well-closed henhouses. These are generally conical in shape; one that I saw even had a veranda! Ducks, which are not very numerous, were recently introduced, as their name "pa'tu" (P., *pato*, duck) indicates.

With the exception of large mammals and birds of prey, the Tukuna occasionally raise at home the young of almost every species of wild animal that falls into their hands. These animals, all of which have the run of the place, generally stay only a short time in the possession of their original captors, since they are greatly sought after by the Neobrazilians. Others, upon becoming adult, turn wild or almost wild, coming and going at will from house to jungle and back again; they are given food, but no attempt is made to recapture them.

Every year, in the winter, the women and children are in the habit of raising the young of a marmoset called *leãozito* (little lion)[29] by the Neobrazilians. Sometimes two or three may be observed clinging to the hair of their mistress, who thus carries them wherever she goes, giving them masticated food from her own mouth. During the night she shelters them in a conical basket, woven in an openwork technique; it is suspended with the bottom down and is covered with tururí bark cloth, the round entrance being plugged up with a bit of rag. Although these tiny creatures cannot be raised outside this region, they are much coveted by civilized persons.

Fishing

Fishing is the principal occupation of the men, who rarely let a day pass without indulging in it. A boy is taught to fish, from childhood, accompanying his father in the canoe and maneuvering it at his command. Even at the age of six, both boys and girls pass long hours alone in the igarapé or igapó in the small canoes their fathers make for them. At the age of nine or ten many boys are already able to provide the household with the fish required.

The equipment consists of the fishhook, javelin, arrow, harpoon, and arrow-harpoon. According to Tessmann, bone fishhooks were formerly used. I did not succeed in getting data from my informants on this point. They were able to tell me only that in the old days the children used to fish for small fry with the mandibles of the *taóca* army ants (*Eciton* sp.), called vɔ'/čata in Tukuna. If this is true, then the fish certainly must have been only very tiny and of no economic value.

However, the fishhook (pɔ'/va) figures in the legend of the culture heroes as the property of a demon much older than they (see p. 126). Nowadays the Tukuna do not go off in their canoes without taking one or more reeds with fishhooks of various sizes with which to experiment as soon as they arrive at a propitious place.

[29] Also called *leoncito*, *saguim ledoninho*, and *chichico* (*Cebuella pygmaea pygmaea*, Spix).—Trans.

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The Indians go in twos and threes on these hunts. In the jungle close to the settlements, the agouti (*Dasyprocta* sp.) is the most common game; after that, a rodent, the **paca** (*Coelogenys paca*), and the raccoon, **coatí** (*Nasua socialis*). With some persistence the Tukuna are still able to collect for the obligatory roasts (**moquedo**) of the feasts enough monkeys of the following species: **prego** (*Cebus* sp.), **barrigudo** (*Lagothrix* sp.), **coatá** (*Ateles* sp.), **parauacú** (*Pithecia* sp.), and **guaribe** (*Alouatta* sp.).

The following animals are so rare as to lack economic importance: **coandú** (*Cercolabes* sp.); anteater, **mambira** (*Myrmecophaga tetradactyla*); armadillo, **tatú** (*Dasypus* sp.). The otter, **lontra** (*Pteroneura* sp.), another enemy of fishermen, is never eaten.

Of feathered game the most important are a forest turkey, the **mutum** (*Mitua mitu*); the **jacú** (*Penelope* sp.); and wild pigeons (*Columba* sp.; *Leptoptila* sp.). The red and yellow macaws, **araras** (*Ara macao* and *A. ararauna*, respectively), parrots (*Amazona* sp.), parakeets (*Conurus* sp.), toucans (*Rhamphastos* sp.), and **japú** (*Ostinops decumanus*, Pall.) are killed more for their feathers than for their flesh.

The vulture, **urubú** (*Cathartes urubu*), is not eaten, nor are the **anhumá** (*Palamedea cornuta*) or the **cigana** (*Opisthocomus hoazin*).

As for caimans, the Indians will occasionally eat the young of the species called **jacaré-tinga** (*Caiman yacare*) by the Neobrazilians. The tortoise, jabóti (*Testudo tabulata*),[25] is little used. The Tukuna will eat some species of snakes.

Weapons.—Almost all the Indians now hunt with firearms, some with simple muzzle-loading smoothbores, others with good, breech-loading; double-barrelled pieces. Very infrequently some still use the blowgun, **caranatána**, originally their national weapon for small game, above all, for monkeys.

The Tukuna blowgun (i^{a}ë') is the largest of all those known, being usually more than 3 m. long. With the aid of tools now at their disposal, the Tukuna manufacture it as follows. The material they prefer is a solid-ground jungle tree called **punan** (*Iryanthera tricornis*, Ducke; T., pu'rune), lacking which they substitute the wood of the **bacabinha** (*Oenocarpus multicaulis* Spr.?), called in Tukuna "nyë." They bring to the house a piece of sufficient size, trim it, and later work it into the shape of a long, slender rod with four planed surfaces, 3.5 m. long by 7 cm. After sawing this lengthwise through the center, they gouge out a longitudinal furrow some 6 cm. wide from end to end in each section. Near the house, they then seek a tree, which should have a thick, more or less horizontal limb about 6 m. above the ground. From this limb they stretch a length of **cipó guembé** (*Philodendron* sp.) vertically to the ground, and lash a beam to it horizontally just above the ground, its weight keeping the cipó taut.

Around this length of peeled cipó they erect a platform of saplings, permitting a craftsman to stand erect, close to the cipó and about 2.5 m. above the ground; another man stays on the ground below. To the length of cipó they then bind the two lengths of wood, with the grooved sides facing inward, and pour over them water containing sand. The two pieces, now strongly bound together so as to form one unit, they pull up and down, keeping the cipó tightly stretched. With this

[25] On p. 19 the author calls this *Emys tabulata* as well.—Trans.

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881 773 539 e) A girl was in seclusion; a feast was about to be celebrated. Aside from her, there was no one in the house. In the kitchen there lay beneath a cover on the platform (girãu) all the smoked game for the feast. Suddenly, through a crack in the wall of her room, the vərëkị observed a smoked monkey descend from the platform. Seizing a blowgun, it began to dance with this up and down the kitchen. Then a roasted sloth also clambered down, going first to the fireplace to warm itself, then it searched for the rattle stick, which was already prepared for the feast, and in its turn began to dance to and fro. After some time both returned to the platform.

As soon as her mother returned to the house, the vərëkị told her what she had seen. The mother went to the smoked meat on the platform, examined the sloth, and, seeing that it was dirty with ashes, believed what her daughter had told her. "Nothing like this has ever happened before; I believe that you are going to die!" she said to her daughter. And sure enough, the following morning the girl lay dead in her seclusion room.

342 881 [616] Formerly, a small room, na-pi^{a}i^{a} (pl. 11, *e*) was made for the girl as soon as possible, against the east wall of the house if she belonged to moiety A, against the west wall if she belonged to moiety B. This little retreat was circular, two meters in diameter or a little more, and had no floor, since the vərëkị sleeps in her hammock throughout her seclusion. The walls are made of long, white strips of burity, tied with cipó firmly together in horizontal bands. These extend from the floor to the roof thatch, where their tips are bent toward the front. On the left side (looking at the room) there is a door, closed by a kind of hanging mat made from [285] burity frondstalks set in a horizontal position and held firm by two vertical rods. Often today the seclusion room is square and is not erected where it should be, because the position of the house on the banks of the Solimões or igapó does not permit it. In general, to make such a room, people are called together for a work [476] party (uajurí) to which, above all, members of the clans of the vərëkị's moiety are invited.

881 *Preparations for the feast.*—The preparations for the feast which now begins may take more than two months, sometimes requiring even one or two more work parties. Nowadays, what really delays completion of the preparations is the difficulty of collecting a sufficient quantity of smoked game for the number of guests; [136] game is now rare in the country (p. 26), and even fish are not caught easily.

[252] The game is roasted on a forked grill, first in the jungle and later in the kitchen, where it is then stored on its own large, covered platform. When the last pieces arrive, the first are already desiccated to the point where they more or less resemble charred wood. At the same time, the women prepare alcoholic drinks, of [273] which a sufficient quantity is required not only for the feast itself but also for the preliminary work party. In the meantime the date of the celebration must be calculated, so that the invitations may be issued.

881 574 *Invitations.*—Two invitations are given for any celebration: the first advising of the approximate time with relation to the phase of the moon ("in the first full moon"), the other fixing the exact day that the ceremony begins. Feasts are preferably held during the full moon, not because any magical influence is attributed to it but simply because it is much more agreeable to have the house and yard of the ceremony flooded with moonlight than plunged in darkness.

881 574 202 Invitations are delivered personally by the host, that is, by the vərëkị's father or by a person especially charged by him. The messenger travels from house to house informing the residents that the celebration is drawing near and that the

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immediately answered that she wished to become immortal also. Her puberty festival was being celebrated simultaneously with a child's hair-plucking ceremony. Among the guests was also a girl betrothed to mëta'rë.[a] However, she disliked him because he would eat only tree fungi (orelhas de pau). She was enamored of i[a]/tavečine[a] and chased after him wherever he went.

The host called everyone inside to witness the beginning of the virgin's depilation. Only i[a]/tavečine and his paramour remained outside, painting each other with genipapo dye. She merely entered the house for an instant, drank some paiuarú, and rejoined her lover. mëta'rë, standing next to the jars containing the beverage, saw her, and said under her breath, "You may go!" The vərëkį[b] and the other celebrants were seated on top of the tapir hide in the center of the house. The turtleshell drum was sounding, and the guests were dancing. Suddenly the tapir hide began to move, rising into the air. mëta'rë climbed up on the roof to reach it also, but he was too late.

The two lovers outside noticed nothing of what was taking place until suddenly the girl said to i[a]/tavečine, "Listen! The drums are sounding up above!" Lifting her eyes, she saw the celebrants of the festival on the tapir hide already far up in the sky. Weeping, she called to her mother and brothers, who were also on the hide. The brothers threw her the end of a thin liana with a transverse piece of wood lashed to it, commanding her to put her feet on this and hold the liana with her eyes shut. She obeyed, and they began to pull her up to join them. There was only a short distance to go to reach the hide, when she opened her eyes and, seeing how thin the liana was, exclaimed, "The liana is going to break!" Instantly it broke, and she fell to the ground, at once turning into a bird called mai[a]yu, and flying away to cry forever "mai[a]! mai[a]!" ("Brother.") Even today she may be heard thus calling her brother. i[a]/tavečine also was transformed into a small hawk, and flew off.

mëta'rë broke the jars, and the paiuarú, which was full of worms, spilled upon the ground. Ants and all other creatures that shed their skins licked it up, and for this reason they never grow old. Afterward, mëta'rë turned into a bird [japú] and flew after the others to the upper world. The tapir hide and the celebrants of the festival seated upon it may still be seen today when the moon has a ring around it."

According to another version the lovers and the guests at the festival are visible in the Pleiades.

In the old days whoever wished to become immortal submitted to a diet of maize and Coleoptera larvae and, when he bathed, rubbed his entire body with burity fruits. Then one day in the jungle he would meet an unknown boy who would bid him prepare for a feast on such and such a day. On the appointed day, in the afternoon, aquatic birds of all species would appear and perch in the trees near the house. At nightfall the dance would begin inside the sealed house. Some time later an immortal in human form would knock at the door. They must let him enter and conduct him to the jars, where he would give the host a small gourd containing the immortals' drink, yita'kį čį̈, which must be mixed in with the festive beer (chicha), because to become one of the immortals one must partake of their beverage.

At dawn all the immortals would enter, dance, drink, and choose consorts, the unmarried mortals doing the same; sometimes even married couples would separate in order to join the immortals. At daybreak the spirits, while dancing, would conduct all the celebrants outside the house, and after some fifteen paces would command them to close their eyes. When they opened them again, they would already be far away in the abode of the immortals.

[a] Identified in the lingua geral with Jaboti or Tortoise of the legends.
[b] A small, red-legged falconid which feeds on small birds.
[c] Other exploits of mëta'rë are related in the legends, "mëta'rë and ə'vį̈kįna," "mëta'rë and vai[a]čiri'kį," and "mëta'rë and tu'curu."

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say, "I'll jump down on her!" "What did you say?" she asked in alarm. "I shall jump down on you!" repeated the ants' post. But she fled just in time. Then, because of the numerous *monguba* trees, čimǰdyuž' realized that she was in the bottom lands of the Rio Solimões. That night she slept among the root buttresses [sapopemas] of a kapok tree, but all the animals who saw her in her hiding place began to poke fun at her.

A big lizard shouted: "Look! čimǰdyuž' is sleeping among the root buttresses! I daresay she's hungry, but we have maize that we might roast for her!" And so speaking, the lizard produced a noise like maize cracking in a fire. A cururú toad [*Bufo* sp.] said, "As for me, I wouldn't live among roots like this čimǰdyuž'! I have my own house! But I'll prepare a few yams for her." And scratching the skin of her belly, the toad imitated the sound of scraping yam tubers. With this, the mistress of the kapok tree, the big, blue butterfly [*Morpho menelaus*], woke up. Yawning aloud, she said, "Now I shall go to naugea'ne's plantation to eat pineapples!"

Now naugea'ne was the name of čimǰdyuž''s father. "Are you speaking of my father?" At once inquired čimǰdyuž'. "Where is he?" "Not far from here," replied the butterfly. "Then take me there!" begged the woman. The butterfly flew ahead and, arriving at the banks of the Solimões, čimǰdyuž' saw with astonishment that her father's house was on the opposite side and therefore she had crossed the river without knowing it. Reciting a magic formula, the butterfly transformed čimǰdyuž' into a red dragonfly and flew with her to the other side. Then čimǰdyuž''s strength almost deserted her, and only through the help of the butterfly did she reach the opposite bank, where she at once recognized her father's plantation. She crushed the best pineapples for the butterfly, and then both went back. čimǰdyuž''s father, upon visiting his plantation, was astonished to see so many broken fruits. The next day he came with his wife, and both lay in ambush. When the butterfly and čimǰdyuž' came again, naugea'ne recognized his daughter and tried to catch her, but she escaped.

Then naugea'ne called together others to help him, and everyone hid in the plantation on the following days, but the butterfly and čimǰdyuž' did not return until the third day. The men managed to capture čimǰdyuž', while the butterfly escaped. "Help me, Grandmother!" shrieked čimǰdyuž' behind her, but in vain. naugea'ne took his daughter home and gave her an emetic, so that she vomited violently and was thus restored to reason.

Some time later, čimǰdyuž' met her former husband at a feast. He had come dressed in a nuúma' mask and had a quantity of straw bound to his head. Deriding čimǰdyuž', he sang, "Now here comes she whom I abandoned under the coatá monkeys!" and so on. Hearing this, čimǰdyuž' procured a bit of cicantá resin and lighted it. Then she called to him, "Let me see your mask!" and, so saying, threw the blazing resin into the dry straw. He continued to dance until suddenly the flames sprang up. Feeling the heat, he ran from the house, trying vainly to remove his tururí costume. His belly burst with the heat. The pore'nõ bird dyed his plumage with the blood.

The Man Who Married the Jaguar's Daughter

There was once an Indian who lived with his mother and grandmother. One day a caiarára monkey appeared in the trees at the edge of the yard. "I shall kill it," said the man, and took his blowgun and quiver to chase the animal, which kept fleeing ever toward the depths of the jungle without giving the hunter an opportunity to use his darts. Finally, the man arrived at a house where a jaguar was living with his mother and two daughters, and he was the master of the monkey.

The daughters ran out to see who had been chasing their pet, saw the man, and asked him what he wanted. "I was hunting that monkey," he answered. "It is our pet," replied the girls, "but come inside and wait for our father!" The man entered the house and had not to wait long before he heard the jaguar arrive, roaring furiously, for he had already sensed the presence of a stranger in his house. Then the jaguar's mother hid the visitor in the loft.

The jaguar brought a collared peccary [taitetá; *Dicotyles tayassu*] that he had killed. "Where is the stranger?" he roared. "In the loft," answered his mother. "He is my nephew, so to speak." "Let him come down at once or I'll devour him!" commanded the jaguar. Trembling with fear, the man climbed down, and the jaguar licked him from head to foot. Then he threw off his skin, assumed human form, and sat conversing with the hunter while the daughters prepared the peccary.

[1] A small lizard covered with white tufts like cotton.

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[136]

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

000 hundred men. A similar remark applies to the Mayorunas, whose territory stretches for ninety miles along the river Ucayali, and nearly two hundred miles along the Amazon, and yet their population scarcely attains to five hundred individuals.

On leaving the village of Mahucayaté we continued along the right bank, and visited, one after another, the places connected with the mission of Pevas. The page that I had devoted to them, and had calculated on filling, retained its virgin whiteness. At Péruhuaté, as at Moromoroté, I saw nothing but houses shut up, and red or black fowls foraging about in the scrub.

VILLAGE OF MOROMOROTÉ, ON THE RIGHT BANK OF THE AMAZON.

133 About three miles from Moromoroté a canal, supplied with water by the river, invited us to turn from our course. After rowing for a few moments we floated with its current into a lake of black water, where also debouched, after uniting into a single stream, two little rivers coming from the interior. This lake, which bears the Spanish and Quichua names of Caballo-Cocha (Horse-lake), an etymology unexplained rather than inexplicable, is some fifteen miles in circumference, and in form an almost regular oval. Its brown surface, encircled with slopes of yellow ochre and stunted vegetation, exhibits a singular appearance when the traveller approaches it, as we did, at the hour when the day has ended and the night not yet commenced.

●136 797 The singular abundance of fish in this lake—let it not displease the illustrious and learned Humboldt—the absolute freedom of its shores from mosquitoes, the indescribable calm and collectedness which one breathes with the very air, and which disposes the mind to reverie or prayer—all these advantages combined have given the missionaries of Pevas the idea of founding a village mission on its banks. A Franciscan monk, 797 come from Pevas with this object in view, has collected there several families of Ticuna Indians previously catechised, and has taken up his residence in their midst. At the period of my visit this village, although it had already been established three years,

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

Next morning, at daybreak, I sallied forth to examine the banks of the Caballo-Cocha. Amongst the beautiful vegetation I found two varieties of croton, a *Carolinea* with sulphur-yellow flowers, and that species of cinnamon-laurel which, on account of the citron-like scent of the leaves and the cinnamon odour of the bark, has obtained in Brazil the name of *canelon*. At this early hour the living creatures which inhabited the waters of the lake crowded to the surface to salute the dawn of light; the young fry leaped joyfully. The *surubis* opened their valve-like mouths, the *matus* exhibited their glistening rose-coloured scales, the dolphins threw water up from their snouts, the lamantins snorted loudly, and the caymans, hidden in the moist vegetation, yawned amorously at the sun, or snapped together their formidable jaws in honour of that luminary.

After sounding the lake and finding that its black waters had a depth of three fathoms, with a bottom, here of clean sand and there of mud, I returned to the mission to take leave of my host. I found him at the door of his house. The reflection which comes with night had favourably influenced the humour of this individual. He almost smiled whilst announcing that breakfast would soon be ready. I thanked him for this forethought, but announced my immediate departure.

"You will not leave without breakfast!" exclaimed he.

"I shall leave without breakfast," I answered.

The astonishment which this announcement caused him was more than a sufficient revenge for the petty annoyance he had caused me, so I added, in order to lessen the shock which my determination seemed to give:

"I have to make my way along the river, and shall not breakfast before reaching Loreto."

On fetching my mosquito-curtain from the room in which I had slept I found two little Ticuna girls in the posture of supplianta. An unhappy shout of laughter which they had been unable to repress during prayers had drawn upon them the punishment of kneeling and gazing, for twelve hours, at the corner of the wall. At the time I entered, the bigger of the two, wearied with counting the bits of straw in the plaster-wall, had closed her eyes, and, squatting down on her heels, slept peacefully. I obtained a pardon for these little girls, who flew from the room with a cry of joy like birds set at liberty.

At the mouth of the channel which connects the lake of Caballo-Cocha with the Amazon my boatmen crossed the river diagonally, in order to reach the village of Loreto, about twelve miles distant. We arrived there about eleven o'clock.

Loreto is the last Peruvian possession which the traveller finds in the eastern part of the river. It has existed thirty-three years. The land on which it is situated, half-ochre half-clay, presents a series of little rounded, juxtaposed elevations, lying in a direction from the south-east to the north-west, and resembling the swellings which are thrown up by active volcanoes. On these little hills, intersected by ravines, are situated sixteen thatched huts, sufficiently detached to prevent the inhabitants from conversing together, even at the top of their voices.

This mournful place, Peruvian by right but Brazilian in point of fact, is inhabited

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

000 by Portuguese merchants, who are occupied with a very restricted trade in sarsaparilla, cotton goods, and salt-fish. If there is little to divert the residents there, at all events
●[136] mosquitoes are very common, and the chique or *pulex penetrans* abounds; whilst the first feed on your blood, the second, like troglodytes, excavate little caverns and holes beneath the toes, where they increase and multiply, perfectly indifferent to the violent itching which you suffer from their filthy presence.

797 The Loreto factory, in which I lived some days, would not have furnished me much information concerning the original Loreto mission, except for the excursion I made in the company of a very young Portuguese with whom I temporarily shared the dwelling.

[291]

PENANCE IMPOSED ON TWO TOCUNA GIRLS.

The égaritéa which had brought me to Loreto had left for Nauta, and it was in a sort of canoe that we ascended the river as far as the Quebrada of Atacoari, where my young man had some business to transact. It was in the interior of this gorge, whence flows a river of black water, that in 1710 the Equatorian Jesuits had founded, under the patronage of Nuestra Señora de Loreto, the first mission of this name, of which
[131] there no longer remain any traces. The grandchildren of the converts, Indians of the Ticuna race, now dwell in a state of nature on both banks of the Atacoari.

133 The narrow and winding entrance to the quebrada is invaded by the Amazon, whose white waters extend to the distance of a mile and a half inland. Pendant branches and vines, stretching across from one bank to the other, give the outline on the blue sky of those festoons and streamers of which the author of *Lutrin* speaks. At the time we ascended, the river, which had been overflowing since the evening, had already covered the banks and their bushes. Little trees, of which the trunks had disappeared, still displayed their leafy tops, and seemed to protest against the inundation.

After a zigzag progress for an hour amid the submerged vegetation, of which our

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

it his duty, as a member of the Academy, to bear public witness to the existence of this supposed race of chivalric women.

A Ticuna Indian and his better-half started from home in a canoe in order to visit a plantation they possessed on the left bank of the Atacoari, for the purpose of procuring a supply of roots. Just as they reached the bank, a tiger, hidden among the vegetation, suddenly, and at a single bound, seized the man, who was in the forepart of

A DESCENDANT OF THE AMAZONS.

the canoe. Whether the brute had made an inaccurate aim or the mud interfered with her leap, it happened, however, that instead of gripping the shoulders of the savage, as her intention undoubtedly was, she simply struck him on the head with her right paw, and with her claws literally scalped the poor fellow, who rolled over, an insensible bleeding mass, to the bottom of the canoe, whilst the tiger, with her head above water, and with open mouth and blood-shot eyes, endeavoured to board the canoe. The tiger might have effected her purpose had not the woman seized her husband's lance, and plunged it with all the force of her two hands into the brute's throat, and thus spitted her like a chicken: the animal fell back into the water, struggled a little, and ultimately succumbed to impalement and asphyxia.

Having rid herself of her enemy, instead of falling on her knees and addressing her god Tupana, with "Thanks, O my God!" she reseated herself in the hind part of

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

the canoe and rowed vigorously home, and soon laid her insensible husband in a hammock.

This heroic act had occurred some two hours only before we arrived at the Ticuna's dwelling, whither we had gone impelled by hunger. The virago, although occupied in providing us with bananas and other food, described the affair to our men without either gesture or emotion, indeed, just as if the matter under consideration was an occurrence of the most ordinary kind. Whilst I was making a crayon sketch of the Amazon, my host, whose acquaintance with surgery equalled that of the best surgeons, soaked his cotton handkerchief in rum, sprinkled it with salt, and wrapped it round the head of the Ticuna, who was lying in his hammock burning with fever. I have no knowledge of what followed.

On the same day I purchased of a hideous, old, black, bent, wrinkled, and withered Ticuna woman, who was almost naked, a little tapir that she had reared, and who whistled more shrilly than a post-boy. The price I paid was a necklace of yellow glass beads which the old woman put round her neck with a hideous grimace of coquetry. My pachydermatous acquisition, about the size of a pig six months old, had not yet acquired its permanent coat; instead of the soot-coloured hair which characterizes the adult tapirs, the coat of this one was striped longitudinally with black, gray, and yellow; from the regularity of these stripes and the brilliancy of their colours it appeared as if the animal was clothed with a garment of striped calico.

After a few hours we became inseparable; it was a good-natured little animal, soft, humble, and caressing, and always ready to testify its gratitude to anyone who would tickle its belly. Its only fault was that it persisted in slobbering over my boots and loosening the strings; but this, if it could be called a fault, was compensated by so many good qualities that I willingly tolerated it. This gentle travelling companion was snatched from my arms by one of the inflexible Parcæ, after a month's acquaintance; when he died within sight of the lake Ega I was occupied with the toilet preparations necessary for my approaching visit to the authorities of the place, and having no time to save the animal's skin for scientific purposes, I threw him with all his decorations into the Amazon, breathing a prayer that the caymans might spare his remains.

On quitting the black waters and splendid forests of the interior the Amazon and its banks appeared to me dull of colour and outline; but Loreto, in particular, struck me as hideous. The chiques and mosquitoes, which I there found more lively and more abundant than ever, still further increased the aversion with which this village had inspired me at first sight.

I have always suspected, with or without reason, that the nine species of mosquitoes that are met with on the Amazon, and which I will name on a future page, have made Loreto, if not the capital of their kingdom, at least the centre of their operations, and the theatre of their greatest exploits. Nowhere, in fact, has the audacity of these winged brigands appeared to me greater, their buzzing more ironical, their bite sharper, their poison more corrosive, or the wound they inflict slower in cicatrizing. The fowls, the ducks, the pigeons, the hoccos, the panxis, and the agamis, which at Loreto are the messmates of man and form his poultry-yard, would hasten to second my proposition,

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

136 if they still had the faculty, as in the days of La Fontaine, of expressing their ideas in words. In consequence of the incessant struggle which they are obliged to maintain against the mosquitoes, these birds have contracted habits which they would never have possessed were they free. When their roosting time comes they try to bury themselves in the ground, they roll themselves up, or flatten themselves out in such a manner as to cover up all the accessible parts of their bodies. But the mosquito, who roves around them like the roaring lion of Scriptures, ultimately finds a joint in their armour, makes his attack, and summonses his comrades to the feast. In the middle of the night a fluttering of wings, a stifled twittering, an inarticulate lamentation, disclose the misery of the poor bird transpierced by a thousand cleverly directed arrows.

In the forests the wild animals make use of strange methods to rid themselves of these vampires. The jaguar, rolled up in the brushwood, hides his nose and his eyelids between his huge paws; the peccary digs a hole, squats in it, and covers itself with dry leaves; the tapir, wallowing in the mud, leaves only the tip of his nose exposed for the purpose of breathing. As to man, he is able, as we know, to guarantee himself against the plague by inclosing himself in a net of stuff, where he pants in a temperature of 110° Fahrenheit.

One morning, seated in a *montaria*, a species of local *youyou*, manned by a pilot and two rowers, who were to conduct me to Barro do Rio Negro, I quitted Loreto with a sense of satisfaction which my host would have taken for ingratitude had he suspected its existence; three hours after our departure from the odious village, I left Peru for ever behind me, and entered Brazilian territory; to the old empire of Manco-Capac succeeded the young empire of Pedro II.

Our passage from one kingdom into the other was signalized by the occurrence of a violent storm. I should not have thought much of it at sea, as I had been quite broken in to high winds and sudden squalls; but a fresh-water tempest possessed a character of originality which mightily pleased me. With my pencil in hand I endeavoured to sketch several phases, for it would have been beyond my skill to have painted it in colours.

The heat had been increasing since ten in the morning. The material with which our montaria had been coated ran down its sides like treacle from a cask. About two o'clock the sky acquired a sulphureous tint, which changed to a greenish gray, and ultimately to a brownish violet with long streaks of livid yellow. From minute to minute gusts of wind made openings in this threatening sky, through which the sun darted his red rays on to the left bank of the river, whose wall of verdure seemed immediately to break out in flames. The right bank appeared as in relief in a reddish twilight. Right before us, in the east, the water-line becoming confounded with the sky-line, seemed to extend the lines of the perspective into a shadowy infinity. At sunset, the water, perfectly calm, had the aspect of a sheet of congealing lead, on which the various currents, now invisible, now breaking forth clear as a stream of silver, crossed each other, intermingled and interlaced like the tangled threads of a skein of silk.

Two large rainbows stretched from north to south in all the glory of their prismatic colours. The still water of the river, which reflected them with beautiful distinctness,

5: Bates N-5 (1848-1859) 1892
SQ20 Tucuna SQ20

which the village is built extends on one side nearly a mile into the forest, but on the other side the descent into the lowland begins close to the streets; the hill sloping abruptly towards a boggy meadow surrounded by woods, through which a narrow winding path continues the slope down to a cool shady glen, with a brook of icy-cold water flowing at the bottom. At mid-day the vertical sun penetrates into the gloomy depths of this romantic spot, lighting up the leafy banks of the rivulet and its clean sandy margins, where numbers of scarlet, green, and black tanagers and brightly-coloured butterflies sport about in the stray beams. Sparkling brooks, large and small, traverse the glorious forest in almost every direction, and one is constantly meeting, whilst rambling through the thickets, with trickling rills and bubbling springs, so well provided is the country with moisture. Some of the rivulets flow over a sandy and pebbly bed, and the banks of all are clothed with the most magnificent vegetation conceivable. I had the almost daily habit, in my solitary walks, of resting on the clean banks of these swift-flowing streams, and bathing for an hour at a time in their bracing waters; hours which now remain amongst my most pleasant memories. The broad forest roads
361 continue, as I was told, a distance of several days' journey into the interior, which is peopled by Tucúnas and other Indians, living in scattered houses and villages nearly in their primitive state, the nearest village lying about six miles from St. Paulo. The banks of all
[342] the streams are dotted with palm-thatched dwellings of Tucúnas, all half buried in the leafy wilderness, the scattered families having chosen the coolest and shadiest nooks for their abodes.

I frequently heard in the neighbourhood of these huts the "realejo"
● 136 or organ bird (Cyphorhinus cantans), the most remarkable songster, by far, of the Amazonian forests. When its singular notes strike the ear for the first time the impression cannot be resisted that they are produced by a human voice. Some musical boy must be gathering fruit in the thickets, and is singing a few notes to cheer himself. The tones become more fluty and plaintive; they are now those of a flageolet, and notwithstanding the utter impossibility of the thing, one is for the moment convinced that somebody is playing that instrument. No bird is to be seen, however closely the surrounding trees and bushes may be scanned, and yet the voice seems to come from the thicket close to one's ears. The ending of the song is rather disappointing. It begins with a few very slow and mellow notes, following each other like the commencement of an air; one listens expecting to hear a complete strain, but an abrupt pause occurs, and then the song breaks down, finishing with a number of clicking unmusical sounds like a piping barrel organ out of wind and tune. I never heard the bird on the Lower Amazons, and very rarely heard it even at Ega; it is the only songster which makes an impression on the natives, who sometimes rest their paddles whilst travelling in their small canoes along the shady by-streams, as if struck by the mysterious sounds.

171 The Tucúna Indians are a tribe resembling much the Shumánas,
Passés, Juris, and Mauhés in their physical appearance and customs.
181 They lead, like those tribes, a settled agricultural life, each horde obeying